The New Unity

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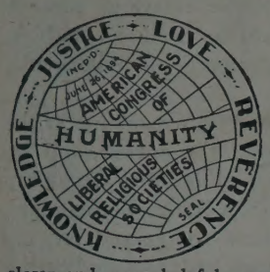

TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

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Editorial

Ulysses, sailing by the Siren's isle,
Sealed first his comrades ears, then bade them fast
Bind him with many a fetter to the mast,
Lest those sweet voices should their souls beguile,
And to their ruin flatter them the while
Their homely bark was sailing swiftly past;
And thus the peril they behind them cast,
Though chased by those weird voices many a mile.
But yet a nobler cunning Orpheus used:
No fetter he put on, nor stopped his ear,
But ever as he passed sang high and clear
The blisses of the gods, their holy joys,
And with diviner melody confused
And marred earth's sweetest music to a noise.
—Poems from Eastern Sources—Trench.

WE begin this week the publication of a series of Responsive Readings, selected from the great bibles of the world, like the Buddhist and the Brahmanic, and from the great prophets, like Marcus Aurelius, Seneca and Emerson. These selections are made by Rev. Carleton F. Brown, of St. Cloud, Minn., and printed in his weekly calendar for use at the Sunday evening service, a new service every week. It must require no little time as well as much spiritual discernment to do this work so excellently, and we are sure our readers will be thankful to this earnest and clear-eyed young minister for these inspiring words.

THE coming of Dr. Ayres to Chicago to take charge of its general charities under the direction of the Chicago Bureau of Charities, is an event long looked for and patiently labored for by the most intelligent students of human helpfulness. Chicago sadly needs to organize its charities. It has been, up to date, twenty-five years behind its sister charities in the east, not behind them in kindly impulses nor behind them in generous givers, not second to them in the multiplicity of its charitable institutions, but behind them in wise co-ordination and in scientific suppression of pauperism and distribution of non-material help in the way of encouragement and counsel. Dr. Ayres comes from the work at Cincinnati where he has been tested and has proven his efficiency. THE NEW UNITY welcomes him and pledges cordial support.

THE citizens of Chicago were startled last Monday morning by the reports in the papers that Dr. Barrows had resigned his pulpit in order that he might give his time wholly to his missionary lectureship in India and elsewhere, upon a foundation given to the Chicago University. Chicago will miss the genial doctor but he goes to a larger task. Whether he will or not he must continue the work inaugurated in the Parliament of Religions. In carrying that to a successful issue he builded for himself his destiny and that too may have been larger than he bargained for. Certainly no missionary ever turned his face towards India with so generous a spirit, so large a purpose and so wholesome a backing. He goes as a University voice to University men. He goes to work we believe with a spirit that makes him teachable as well as a teacher. THE NEW UNITY bids him who has wrought so well for toleration God-speed on his further mission of appreciation and toleration.

THE *Advance* comments, as it seems to us in too unsympathetic a way, on the Lincoln Series in *The McClure Magazine*, because we can never know too much of the settings of such a life however primitive and rustic they may have been, b[illegible] sympathize with the emphasis these a[illegible]le the editor to place on the servic[illegible]ack-woods preachers with "gestures [illegible] as wind in the tree-tops, voices stentorian, illustrations often lurid, arguments without threads, but with the transparency of sincerity, the eloquence of earnestness." The present writer can draw from memory justification of our contemporary's sentence. The fiery hearts of the old circuit riders who in the thirties, forties and fifties went up and down the pioneer wilds of the Mississippi Valley, building souls, making for sobriety, holding aloft the torch of conscience in log cabin, under arching branches, by lake and riverside, carrying a sublime power, ameliorating and refining the coarse life of a growing continent. They were splendid ministers of their Master. Would that the new generation growing up under such different circumstances might generate a ministry as well adapted to our environment as they were to theirs.

THANKSGIVING is peculiarly an American institution, nay more, a New England institution, a Puritan device. It is an institution sprung not only out of hard circumstances but out of a time when the church and state were identical. The Puritans undertook to establish a theocrasy, a God government administered through His representatives of the state, much after the manner of the Mosaic theocracy. So Thanksgiving sermons naturally became political sermons. It was at this festival that the preacher easily passed from the bounty of nature to the responsibilities of man. The abundance of the harvest called forth the higher question of the human administration of the same harvest. Our readers will do well to follow the good orthodox custom of our Puritan forerunners in directing their attention to the questions of state and their relations thereto at this Thanksgiving time. The home festival misses its home benediction if it does not touch that larger home represented by the state. The fireside should be enlarged to include the world in our thought however prescribed it must be in its home circle. When Jesus said to the quizzing lawyer, "Render therefore unto Cæsar the things that are Cæsar's and unto God the things that are God's," it was probably a case of answering a fool according to his folly. The lawyer came to trip him and was in turn tripped. But it was not a profound answer. Modern thought as well as ancient necessity must change the phraseology of the text and say that the things that belong to Cæsar do

belong to God, and the things of God are very necessary to Cæsar. However the adjustment is, there must be recognized an interrelation of interests, an over-lapping of concerns.

A Missionary Week.

Two events have so absorbed the interest of the editorial mind this week that he cannot speak of anything else with equal heartiness. The first was the Freeport Congress of which there is a full report in our News Column. We came together to know the result of the year's work and we come back from the same with cheering news. There Jew and Gentile, Universalist, Unitarian and Independent, besides a goodly number of the unclassified, holy fragments, precious remnants of humanity, did join together over a triumph as well as a prophesy. For a year we have worked together and the year's work has been fruitful. What we started out to do a year ago has been accomplished through THE NEW UNITY's help and others. The $1,500 we had the courage to venture for a year ago has all been raised and there will be about a hundred dollars over by the end of the year.

One community at least, that of Freeport, has had discordant and indifferent elements touched into coherency and into life. Many places have been stirred with a hope that there is coming up a possible church that will unite and not divide and distract the resources, moral, monetary and physical of the community. A church that will try to concentrate the energies of the unchurched elements in a community and thereby enable it to find a messenger, a minister, who will put them in touch with the colleges, reveal to them the power of art, help them appreciate the beauty of nature, the message of science and the majestic movement of human history, a man whose business it will be to furnish the upper stories of life with the treasures of poetry and art, one who will be a mentor to the young men and women in their studies, a help to the school teachers in their lonely task, an organizer of libraries, a leader of study clubs, one who will utilize the long winter evenings and mid-summer twilights for purposes of the state, which are the purposes of the church. One such a man in a county will do more than twenty-five circuit riders of the old-fashioned kind who knew no poetry higher than Watts' hymns and who sought only to arouse a hunger in the human heart to get away from this vale of tears and hie to some cloudy kingdom in the skies.

Venturing on this undertaking a year ago at the Streator Conference, was the occasion of chilling the enthusiasm and checking the ardor of a good many of the Unitarian and Universalist friends who first lent their names with more or less of their hearts to the Congress movement. It was the occasion on the part of the Universalist presses to say "I told you so!" and because Mr. Alcott, a pastor in regular standing, undertook to serve the cause in this work on a leave of absence, the fellowship of his denomination was withdrawn from him or rather he was suspended for a year. Soon after the *Christian Register* followed with its anxiety about a "new sect" and the editor withdrew from the board of the general Congress. Has the result been so alarming? A strong movement established in a place of twelve thousand people, where heretofore the open word in religion was unuttered; eight or ten other points stirred more or less directly; fifteen hundred dollars raised, fully one half of which came from willing Jewish pockets, and the larger half of the remainder from Independent churches which heretofore had no outlet for co-operative work, and the little that came from Unitarian and Universalist churches probably came without the slightest diminution of the sum they would have given to their denominational work. Has this been so bad, brethren? Certainly if those who had been fearful of another "sect" could have been at this meeting, and been warmed by the kindling eye of those delighting in new found fellowship, if they could have caught the prophetic tones in the messages there delivered, felt the joy of new found companionship, in the discovery of such splendid spirits as are embodied in Rev. Mr. Marsh of the People's Church of Peoria, Rev. Mr. Colledge of the People's Church of Aurora, Revs. Mr. and Mrs. Olmstead of the Universalist Churches of Earlville and Pecatonica, Rev. Mr. Varney of the Universalist Church of Monroe, Wis., they would have felt with us that any denominational anxiety that recognizes a line of demarkation in spirit and a permanent barrier to co-operation between these men and those bearing names more familiar to our readers, —Mr. Elliott of Hinsdale, Mr. Duncan of Streator, Dr. Kerr of Rockford, Messrs. Gould, Stolz and others from Chicago, is not worth guarding at the cost of usefulness or of heartiness. With Stolz at the head of the general committee, Mr. Duncan chairman of the executive commitee and Mr. Colledge as treasurer, other accomplishments are in store for the Illinois Congress. Those who are alive a year hence will note further progress at the Congress that is to meet at Aurora. There is nothing so cheering as work, nothing so refreshing as fellowship.

The other occasion was the humble but love inspiring dedication of the Helen Heath Settlement House last Sunday afternoon by the workers of All Souls Church, Chicago, and their associates. The Kindergarten room was filled to overflowing. Representatives of most of the social settlements of Chicago were present to speak their word of welcome. Miss Lathrop speaking for the Hull House, said, "I know of no settlement that could come into this neighborhood that the Hull House would welcome with more enthusiasm than this, the youngest of ten sisters of settlements in Chicago. The growth of this kind of work in Chicago is unparalleled in any other city. A burning desire to do good is the best preparation for doing good."

Mr. Hegner, of the Chicago Commons, said, "In every neighborhood there are powers and possibilities that can raise tha neighborhood up to a higher standard." Miss Snyder, of the Northwestern Settlement, said, "I bring cordial greetings and hope to co-operate in spirit with all work that can be done in this Settlement." Miss Wilson, of the Chicago University Settlement, said, "Let us be neighbors. Neighborliness is the most precious of work."

Miss Huckeby, who has come from Louisville, Ky., to take charge of the kindergarten, reported of sympathetic relations already started with mothers as well as babies, although the kindergarten is only two weeks old.

Miss Graves reported four residents at the Helpers' Home around the corner, and invited other boarders, while Miss Buckingham, of the Jane Club, a Smith College girl, said, "I just came here to live and pay my board." And this reached the dedicating point. Here were four women who had come there to live, pay their own board, earn their own living and then lend themselves, as every resident ought wherever he may live, to the good of that neighborhood. Helpful songs and tender words dedicated the humble building and inaugurated a movement the story of which is best told by the report of the committee made by the chairman on behalf of herself and her associates, S. W. Lamson and Mrs. A. H. Hanson. The address of the house is No. 869 Thirty-third Court. The Helpers' residence around the corner, Miss Elma Graves, 3301 Halsted Street.

Standing here today in the enthusiasm and inspiration that attends the successful inauguration of an undertaking, although modest in its outward display, is immense in its possibilities, we must not forget that we have upon us a great responsibility, a sense of which must strengthen our high hopes and intensify our ardor. And facing this responsibility that we may clearly understand and bravely bear it, I come before you with the figures showing when and how this building will become the property of All Souls Church.

Last winter Mr. Heath and Dr. Brown offered to contribute their services toward settlement work in this district. This was the nucleus of the memorial to Dr. Helen Heath who so nobly laid down her life for the cause we are here to carry forward. Having searched the neighborhood of our district which extends from 31st St. to 35th St., and from Halsted St. to the river, and not having found any quarters suiting our needs, we determined to build for ourselves, and the result is here for your approval.

In April, Mr. Jones was promised one dollar a month for a year by sixty-five persons. This is our sole revenue. By the skillful financiering of Mr. S. W. Lamson, the building was put under way and now by having notes so signed as to be credited, we are slowly, with this revenue, paying off the debt.

Cost of 25 foot lot	$ 800
" " building, furnace, etc	3 200
Total	$4 000
Raised from subscriptions and paid in	$ 500
Payable at convenience	500
Note due in one year	400
" " " two years	500
" " on or before five years	2 100
Total	$4 000
Annual receipts at present rate	780
Taxes, interest, repairs, etc., about	265
Net to reduce debt per year about	515

which would extinguish the debt in about seven years. This is calculating on our present basis of sixty-five dollars a month from sixty-five people—a small investment for large returns.

We are not satisfied with clearing ourselves so slowly, and we confidently look forward to a larger number of subscribers and a larges number of workers. Our kindergartner and two other teachers, all eager to give their spare time to the work, have taken a flat a short distance from here at 3301 Halsted street. They have incurred a considerable expense in furnishing their house—in spite of the liberal contributions of furniture that have been made—and have to pay a rent of $15.00 a month. We should like to help them meet this.

We mean soon to open Mothers' Meetings, to give the women of the district the help and inspiration they need in the care and training of their children, and also Mothers' Industrial Meetings to teach them to make clothes for themselves and children. For this industrial work we want material to give them—or to sell them at a price within their means—with which to fashion their garments. I have the names of twelve women of All Souls Church who have offered to come over to teach in the sewing classes as often as they are needed.

We need competent leaders, or those who can become competent leaders to conduct clubs and classes for girls and boys. The "Drexel Circle" has given Mr. Jones upwards of $500.00 with which to establish a creche in connection with the settlement.

The financial problem of the kindergarten has not yet been solved, but we have begun work under Miss Huckby's admirable management, with 42 children, and think it fitting that this should be our opening wedge, believing with Froebel "With the children lies the destiny of the Nations." ELIZABETH T. KENT.

Chairman Charitable Section of All Souls Church.

Thirteen.

Our first obligation is to root out superstition and establish understanding. The two words define the false and the true way of looking at matters. Super-stition is to stand over and look down on a thing; under-standing is to get down and examine from contact. Philosophers used to sit in their studies and argue out how the world ought to be made; they now dig down by investigation to find out the facts. It is no less a world of good faith than formerly; only our faith is in what we know, not in what we believe. We believe the Goodwin sands exist, but we do not hold that they were caused by building Tenterden steeple. It is curious, however, to find how much superstition still lurks in rational quarters. I know good people who are more awe stricken when it thunders than when hyacinths grow. But nature puts forth more energy in lifting a bulb into blossom than in knocking a tree down with a lightning bolt. God is just as near in the violet opening as in the volcano. An earthquake is no more sent to punish sin than the breaking down of a bridge.

I pick up quite frequently illustrations of very dangerous indulgence in the superstanding way of seeing things. Here is one which can be duplicated once a month in newspaper reports. "The murdered girl was a member of a class of thirteen, who graduated from the Summer High School in 1893. Five of the thirteen are dead; three died of consumption; one committed suicide a few months ago, and the fifth, Mollie Wade, was murdered. The superstitious friends of the dead girl are dubiously shaking their heads and wondering at the peculiar workings of *fate*." Fate! to be sure! It is quite probable that the suicide was caused by the detestable superstition that thirteen is an unlucky number; and it is not improbable that some of the other deaths were caused by the same criminal sentiment. It will probably kill more of the thirteen; and only end its slaughter because some of the girls have blunter sensibilities and less imagination. There is no more irrational and nonsensical notion indulged in by the people.

I heard a minister one day say in his pulpit that he followed a backslider to his place of business and said to him, "You made a vow to God. You have broken it. John J. and Henry R. did the same. I told them one year ago that God would strike them dead if they did not return to duty. Both are dead. He will do the same by you if you do not at once repent. In two weeks that man was dead and buried." I said mentally: You croaking scoundrel, you should be tried for murder. You unquestionably killed the man by working on his superstition and ignorance. This kind of work is tolerated as religion. It bears the same relation to religion that playing at ghost and spooks does. It works on the nerves of unsound people and the consequences are criminal. No man should be allowed to practice such hoodooing in pulpit or camp-meeting, in press or school or family.

The enlarged research of late into hypnotism shows that it is not a peculiar and special adaptability of a few persons; but that all human beings are hypnotic in a degree—both in their susceptibility to others influence and in their ability to influence others. I have noticed two wholesome items during the past year. One revivalist withdrew from the field because he had become convinced that what he had supposed to be the working of the Holy Ghost was but the natural influence of his own personality. He had aimed at pounding down the reason and individuality of his auditors to compel them to conformity of belief and prayer. Another exciting exhorter was arrested for his ruinous influence on the health and minds of his hearers. We have hardly yet come as a people to see that health begins generally in the mind, and that disease has the same origin. The business of the preacher is mainly to be a gentle pastor and a careful counselor.

It is not probable that one of us exists purely as a rational creature. Approximate rationality is all we can hope for. I find my heredity so strong that when doing some things which I am sure are right I cannot quite escape a fear that God will punish me. It has been no mean struggle to overcome Sabbatarianism in my blood, and be able fearlessly to laugh, play and enjoy the day. Puritanism will persist unto the twentieth generation in spite of science and philosophy and a higher religion of love and honor. John Stuart Mill and Gregg are two who suggest the same difficulty in overcoming tainted convictions of right and wrong. But this is certain, that as we have overcome superstition the result has been morally excellent. E. P. P.

ONE of the last things that we ought ever to deny any one is the right to give.—*S. S. Times.*

The Liberal Congress.

Hospitable to All Forms of Thought: Everyone Responsible for His Own.

"Love Thyself Last."

Love thyself last. Look near, behold thy duty
To those who walk beside thee down life's road;
Make glad their days by little acts of beauty,
And help them bear the burden of earth's load.

Love thyself last. Look far and find the stranger,
Who staggers 'neath his sin and his despair;
Go lend a hand, and lead him out of danger,
To heights where he may see the world is fair.

Love thyself last. The vastnesses above thee
Are filled with Spirit Forces, strong and pure.
And fervently, these faithful friends shall love thee,
Keep thou thy watch o'er others, and endure.

Love thyself last; and oh, such joy shall thrill thee,
As never yet to selfish souls was given.
Whate'er thy lot, a perfect peace will fill thee,
And earth shall see the anteroom of Heaven.

Love thyself last; and thou shalt grow in spirit
To see, to hear, to know, and understand.
The message of the stars, lo, thou shalt hear it,
And all God's joys shall be at thy command.

Love thyself last. The world shall be made better
By thee, if this brief motto forms thy creed.
Go follow it in spirit and in letter,
This is the true religion which men need.

—ELLA WHEELER WILCOX, in *The Independent.*

Rev. A. N. Alcott.

Takes an Independent Position in the Universalist Ministry.

ASSIGNS HIS REASONS.

I considered it my right, as well as my duty to my friends in the Universalist denomination, to carry my case as an appeal, or a complaint, up to the highest body, the general convention, that I might learn from the highest authority what my rights are as a Universalist minister under our present polity. My appeal or complaint (for I had given instructions to bring it as a complaint, if it could not be brought as an appeal) was there simply dropped in the official committee which should have reported it. This does not surprise me when I learn who were on the committee. Among them were the two editors of *The Universalist*. As my right to have my complaint brought before the general convention was thus arbitrarily denied me, and smothered in committee, the result is that the judgment of the Illinois fellowship committee stands. That judgment was, that I cannot even temporarily serve the Liberal Congress without being suspended, although pastor of my own church at home at the same time, and preaching for the congress Universalist doctrine. Now I wish to work with the Liberal Congress in the future, as I have done in the past, as far as I can do so incidentally to my own parish work at home. It seems that I cannot do so without friction with the present ecclesiastical authorities of the denomination. This I have no taste for, or desire to prolong. Only one of two courses therefore now remains open to me, either to give up my just liberty as a Universalist minister and submit to the dictation of a fellowship committee, that suspended me under a rule which does not exist on our statute books, and further assumes to say what work I shall and shall not do with this or that religious body, or, to take an independent position in the Universalist ministry. I choose the latter. Therefore my allegiance as a minister to the ecclesiastical authority and polity by which the Universalist denomination is at present constituted and ruled here-

by ceases from this day. The Universalist faith is mine, and is to me dear and grand. The name itself I love. Both faith and name are good enough for me, and no one can take them from me. But under our present polity, arbitrary and prejudiced men can take from me my just rights as a Universalist minister. They can take from me my liberty to teach my faith wherever I choose and wherever I have an opportunity. This has been done. I must teach this faith in a way dictated by the fellowship committee or be suspended from the ministry. If I appeal or complain to a higher court my appeal or complaint is smothered by another arbitrary and final committee. How narrow, inhospitable and blind this spirit is will be realized the moment one considers the broad spirit of the Chicago presbytery toward Dr. Hillis. Or in general the broad spirit of the Presbyterian, Congregationalist and Methodist denominations respectively toward their ministers in similar cases. My offense has been that although still pastor of my own Universalist church at home, and having no thought of disloyalty to my own denomination, I was trying for a short time to organize liberals of various kinds into a working church in several communities where there were not enough of any one kind to form their own sort of a church. I was doing this on the basis of the doctrines common to all liberal churches, our own among the rest, and without interfering with any liberal church or denomination whatsoever. I was doing a work exactly similar to that of an orthodox evangelist, or the Y. M. C. A. It was supplementary liberal missionary work.

But my experience in this matter has taught the following facts and features of our ecclesiastical polity and administration: First, a minister in the west, if he considers himself unjustly dealt with by a fellowship committee, is not only forced to go a thousand miles to get to court (suggesting certain of Thomas Jefferson's complaints in the Declaration of Independence), lose his own time and pay his own personal expenses, but he must also in addition bear the personal expenses of the board of appeal, consisting of three persons, which expenses include their railway fares and hotel bills in that distant place. No one can tell how many sittings the board will have or how long a time it will take. There can be no reasonable doubt that these two features of our judicial policy were originally intended to be repressive. It should be a minister's right to appeal to his own state convention at home and without burdensome condition. He cannot do so. The denomination itself should bear the expenses of its own judiciary in all cases, just as a state does. I inquired of the general secretary who paid the expenses of the fellowship committee when a decision went against them. I could get no reply, although I asked several times for the information. The absurdity and injustice of such a rule is apparent the moment we conceive of a civil court having such a regulation. Suppose every litigant in a civil court before being permitted to bring his case at all were required to give a bond and sureties for the railroad fares, hotel bills and other expenses of judges and juries, and then in case of defeat be required to pay these expenses. That is the characteristic exactly of the Universalist court, called the board of appeal. I do not believe there is another denomination in christendom that has such a rule. I declined to give a bond for such expenses last April and carried my case to the general convention, to be presented there as a complaint, if the convention would not there waive this absurd and ridiculous rule and allow it as an appeal. The report now is that I did not take the "regular way" to get to the convention, namely: Did not give a bond and sureties for railway fares and hotel bills. But after I had declined last April to give this bond, and decided to take the case to the convention, and had asked the general secretary to take my papers there, he wrote me under date of April 22: "I have yours of the 19th (my letter in which this decision was made) which with all the papers in my hands relating to your appeal will be laid before the general convention at its meeting in October next." And then in his letter of May 21, when the question of a bond and sureties for such expenses there was under inquiry and discussion, and I had inferred from some of his language that the bond would possibly be asked there, the general secretary replied: "I am surprised by your assumption that any would be required. No security is called for." It is clear from all this that I had access under out rules to the general convention either for an appeal or for a complaint without a bond. My papers could go before the convention for action without a bond, or else the general secretary did not know what he was talking about. I had not "shut off my only approach to the convention" or "failed to comply with the necessary conditions." What conclusion follows? The whole matter was arbitrarily and unjustly dropped in the official committee, and no report made of it at all even as a complaint, as I had a perfect constitutional right to have done. This was just as high handed a proceeding as it was in the fellowship committee at home when it extemporized a rule not on our statute books and snspended me under it. Just as high handed as when the editor of the *Universalist* published my suspension before he had any right to do so under our rules. I was arbitrarily denied my constitutional right in the official committee to have my complaint come before the convention for consideration and action.

We have an ecclesiastical polity, in a word, which in both effect and practice puts a whole denomination, ministers and parishes, in the arbitrary hands of a few men, inaccessible by our people at large. The majority of these men are in New England. The majority of all are in Massachusetts. there is only a sprinkling of paid agents westward. The government of our church is neither republican nor democratic. It is oligarchic. It is not consistent with a liberal denomination. A species of Episcopal oversight of all liberal ministers by a few incompetent men is intolerable and cannot endure. We must be reasonably free, or we shall go to pieces as a denomination. No wonder there was complaint at the convention of lack of unity among us. There are a few men among us who have yet to learn that true liberty is the only path to unity. Liberal men cannot be forced into unity. This attempted force is the real reason of the lack of unity. Every liberal minister among us, who ventures to say his word, is held up to reproach and odium before the whole denomination by our religious papers, with one honorable exception. Moreover, the two papers of the publishing house are children's papers, in all except their animus against Unitarians and the liberal wing of our own ministry. Dr. Dodge was right at the convention. "He specially criticized our papers." "They were too much of a tea party nature. He would have more glimpses through Universalist eyes of great questions and great events of the day." There is no relief from this situation, because the arrogant and tyrannical editors are employed and paid by a close corporation syndicate. Neither the general convention, ministers, nor people can have anything to say effectively about our papers. The western paper denies even to parishes, as has been done recently in two instances, fair treatment in its columns. Both parishes and ministers are held up before the whole denomination to reproach whenever it suits the editorial management and without opportunity of hearing or redress. The Elgin parish and minister have recently endured such an outrage, and on appeal to the publishing house obtained no redress. The Universalist is not denominational, it is intensely partisan. It is even intensely personal. Liberal ministers have no fair access to its columns. If by chance one slips in a thought, in some article, that is "as the powers that be" think a little "off color," as the favorite phrase is, the editorial shillaleh is certain to come down on the unfortunate head in the same issue. That helps to settle that minister with the parishes. The war against Unitarians kept up in its columns, is, when we consider that about all our parishes in the west are made up in part of Unitarians, absolutely senseless and suicidal. Now while I am a Universalist in faith and name, and always expect to be, I do not want my Universalism served to me by such inhospitable and unscholarly editors. This puerile Universalism is that of past generations. Our present management is an attempt to put the Universalist faith, which is as wide in its sympathy as the race, as unsectarian as God, as deep and high as all light and knowledge, as ample in its inclusiveness as religion, into a little pint cup of exclusive, arbitrary, ecclesiastical polity and policy. Our present polity in its general features and practice sustains about the same relation to our faith that the feet of a Chinese lady do to her body. It is so framed and used that in order that one may be a Universalist in any proper and true sense of the term, he must either be suspended or go out of the denomination. Only a congregational polity, such as we once had, and which was captured and destroyed by a few, but which leaves ministers and parishes perfectly free to manage their own local affairs and varieties of belief and expression, without outside interference, can fit a truly liberal and progressive denomination. Our denomination would flourish a thousand times better under a congregational polity. It will not flourish under our present one. Our present policy is more retrogressive and narrow in spirit than that of any orthodox body. Our church does not do its work abreast of the times. All northern states are strewn, as a consequence, with the bones of dead Universalist parishes.

Henceforth I shall be free, and a Universalist minister of the church universal. I shall endeavor, as well as I am able to interpret, not a sect, to the world, but God and truth and human life.

The age of denominationalism and sectarianism is the feudal age of religion. Its day is waning. All people are beginning to desire organization into one free religious nation as far as possible. Ecclesiastical lords and oligarchies will cease to rule. The present system of feuds, in which the feudatory must "kneel" before his ecclesiastical lord and profess in religion "to become his man," or vacate the premises, is coming to a close.

When the Universalist denomination readopts the congregational polity, and leaves its ministers reasonably free, then I shall hope again to be in it. And I expect to live to see that day.

The ministers and members of the denomination at large are not responsible for the present situation, but it is those who are in power, who domineer, and who have

invented and now use a cunningly devised polity which enables them to control and tyrannize. But when the Universalist people speak there will be a change, and the Universalist church will be what its name justly implies, the church universal. Then it will have a career.

The Royal Welsh Ladies' Choir.

The Famous Cardiff Singers in Ancient and Modern Costumes.

Editors of UNITY:—Your readers may like to know something more of the above singers.

"Fresh from a series of triumphs in the principal cities of Europe, the Royal Welsh Ladies' Choir, of South Wales, is now visiting the leading eastern cities. Chicago, Racine and Milwaukee will be their furthest western points. Their 1896 engagements in Europe prevent a more extended tour. Their series of concerts is in charge of A. H. Perkins, one of Madame Adelina Patti's most efficient managers. The magnificent singing of the choir of 24 cultivated vocalists, is due to the organizing talent and musicianship of the leader, Madame Clara Novello Davies. She is well known throughout Europe as a teacher and conductor of choral organizations. The present choir has been specially chosen and trained, out of the great chorus of ladies' voices in Cardiff, numbering 400 of the best voices in South Wales. No lady ever wielded the baton with more precision, power and magnetism than Madame Davies. This was amply demonstrated at the World's Fair International Eisteddfod when this choir came 4,000 miles to capture the $1,000 first-prize and gold baton, in a competition that has been designated as the "Golden Contest" of that memorable and most successful of all the World's Fair festivals. This choral victory made them famous in two hemispheres. Their return to Cardiff was the occasion of the greatest demonstration of welcome ever given to a choir in the Principality. They were led into the decorated city by a military escort and band, the Mayor and Aldermen in carriages, and followed by a procession of 10,000 admirers. The good Queen Victoria did not fail to show her appreciation of their merit as representatives of her royal subjects in the beautiful valleys and on the hills of Cambria, by a royal "command," that Madame Davies and her choir of Welsh ladies should appear before her Majesty and Empress Frederick at Osborne Palace. It was in the Indian room of Osborne, Feb. 9, 1894, that the Queen graciously set aside all court rigidity, and led in making the reception a delightful home affair. Most of the choruses then sung were in the Welsh language by special request of the Queen, and the compliments of her Majesty and those of the Empress were profuse and hearty. In a few days after the event Madame Davies received from the Queen a handsome gold brooch in commemoration of the recent concert given by the choir before her Majesty. The brooch is in the form of a monogram, V. I. R., in gold, laid over with ruby enamel and studded with 16 diamonds, the whole being surmounted with a gold crown, small pieces of enamel representing the different colored velvets."—Such is the report in the *London Times*.

In addition to the above the Queen granted the choir her permission to announce themselves as being specially patronized by her Majesty, and hereafter it would be known as "The Royal Welsh Ladies' Choir." During the same month, the choir, upon its own merit, appeared in Madame Patti's Royal Albert Hall Concerts, where during six successive evenings, the great audience were charmed by the sweet melodies of Cambria, and in the modern productions of English and German composers. In the leading cities of England, Scotland and Wales, the choir has enjoyed a series of unprecedented triumphs. Next year's engagements will lead them through France, Germany and Italy. Their fame has reached all musical centers. Arriving in New York Sept. 24, and giving their inaugural concert Sept. 30, in Steinway Hall, they have visited all the leading cities, singing to crowded houses, and have been honored throughout by the musical fraternity and municipal authorities. The famous war-song, "Harlech," "The Ash Grove," and "Bells of Aberdovoy"—Welsh melodies specially arranged for them by D. Emlyn Evans.—"The Spanish Gypsy," "Annie Laurie," "God is my Guide" (Schubert) are great favorites with the public, as sung by the Welsh ladies. Their programs are generally very cosmopolitan.

Each member of the choir is highly educated in vocal and piano work. During a part of each evening they appear in the ancient Cambrian costume of 200 years ago, the majority of them knitting. It is a scene of great interest, while it adds much to the uniqueness of the ancient melodies.

An Eastern critic writes:

"Nothing grander in song has ever been heard in this city. It was perfection. Great as was the anticipation, the realization was greater. In volume of voice, in the exquisite shading, in attack, phrasing and tune, it was faultless."

Another thing noticeable was the spirit these Welsh girls put in their vocalism. The soul of the composer breathed in their song. The spirit and sentiment of those who wrote the exquisite productions rendered last night was revivified. The voices of the singers have the timber of a bell and the sweetness of a lark. The soloists were all prize winners at the Welsh Eisteddfod.

When the curtain rose a charming scene was revealed. The ladies were dressed in the national costume of red flannel shirts, red and black barred overskirts, gingham aprons and shawls. The majority of them were knitting, as if to typify the homely virtues of the Welsh people, who ply the needle to the measure of their song.

All the members of the choir are young and so are their voices—young, fresh, exquisite."

The choir reached Chicago November 23 from Detroit. On Sunday several congregations were helped by these beautiful voices, among which was the one at All Souls Church. Two solo voices helped the Thanksgiving service. They sang at Central Music Hall on the Monday following. On Monday evening, Dec. 2, at Sinai Temple (Dr. Emil G. Hirsch), they will give their last concert before returning eastward. It will be for the benefit and under the auspices of the Liberal Congress; the program will be enriched with an unusual number of Welsh folk-songs and will deserve a full house. APMADOC.

AN honest, death-defying longing to do right is the root of real stability in right being and right doing.—*S. S. Times.*

A RUSSIAN judge recently gave a decision worthy of Solomon. A creditor complained that he was unable to get his money from a debtor, although the latter was in a position to pay. The debtor declared that he had promised to pay on St. Henry's Day—a saint unknown in Russia. The judge ordered him to pay on All Saints' Day "for that day includes all saints not mentioned on the calendar."

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength; be not afraid!"

Responsive Reading.

I.

SELECTED FROM THE BUDDHIST SCRIPTURES BY REV CARLETON F. BROWN.

Ye that suffer from the tribulations of life, ye that have to struggle and endure, ye that yearn for life of truth, rejoice at the glad tidings!

Trust in truth, ye that love the truth, for the kingdom of righteousness is founded upon earth. The darkness of error is dispelled by the light of truth.

The glory of the world is like a flower: it stands in full bloom in the morning and fades in the heat of the day.

Ye who wish for a happiness that contains not the seeds of disappointment or regret, follow the advice of the great Master and lead a life of righteousness. Ye who yearn for riches, come and receive treasures that are eternal.

The truth is the immortal part of mind. The possession of truth is wealth, and a life of truth is happiness.

Self, that which seems to those who love their self as their being, is not the eternal, the everlasting, the imperishable. Seek not self, but seek the truth.

The consciousness of self dims the eyes of the mind and hides the truth. It is the origin of error, it is the source of illusion, it is the germ of sin.

Self is the beginning of all hatred, of iniquity and slander, of impudence and indecency, of theft and robbery, of oppression and bloodshed.

Blessed is he who has become an embodiment of truth, for he has accomplished his purpose and is one with himself and truth.

He conquers although he may be wounded; he is glorious and happy, although he may suffer; he is strong, although he may break down under the burden of his work; he is immortal, although he may die. The essence of his soul is immortality.

The truth is a living power for good, indestructible and invincible! Work the truth out in your mind, and spread it among mankind, for Truth alone is the saviour from sin and misery.

A Supposed Sermon by Jesus of Nazareth.

BY E. P. POWELL.

And Jesus having ascended a superb pulpit in the gorgeous church of St. Boniface, sat down on a cushion of crimson damask. He was dressed in a suit that admirably fitted his lithe and handsome person. It was the style made by Wannamaker, and known as the clerical cut. He knelt for a moment on a stool of purple velvet, and bowed his head between his hands in silent prayer. He then arose and read from a gold clasped Bible the following passages: "I say unto you love your enemies; bless them which curse you, do good to them which hate you, and pray for them who despitefully use you, that ye may be the children of your Father who is in heaven; for he maketh His sun to shine on the evil and the good. Be ye therefore perfect as your Father is perfect."

Then Jesus stopped reading and said: "Let this passage in one of my old sermons not mislead you as to the character of God. Let it be known that he does not always act in this manner. But he exhausts his goodness on this side of the grave. We are, therefore, under no obligation to love our enemies except in this world; in the next we are to hate them as they hate us. The law for the future life is this: 'Rejoice in the downfall and misery of all who are not friends of God.' This may seem to some as upsetting the grand principle of universal and eternal

love; but God in his sovereign power acts according to his good pleasure."

He then read on, "If thy brother trespass against thee seven times a day, and seven times a day turn again to thee saying, 'I repent,' thou shalt forgive. For if ye from your heart forgive not every man his trespasses neither will your Father in heaven forgive your trespasses."

Closing the book he said, "I am sorry to say that these passages have been used by zealous preachers to prove too much. Whatever is said must never be taken as teaching that God forgives men their sins on the mere ground of repenting. He forgives no sins except as the penitent pleads my blood spilled by the spear thrust on calvary. To be sure there was not much blood—but water and blood. This is the one and only specific whereby ye can secure the ear and pity of my Father. The doctrine of the atonement is the work of my religion."

He then began to read again as follows: "When thou prayest enter into thy closet and when thou hast shut thy door, pray to thy Father in secret and thy Father which seeth in secret shall reward thee openly."

"This," said Jesus, "was well enough in those days of hypocritical Pharisees, but it is not to be supposed to apply to the modern churches. Many most eloquent prayers would otherwise have been lost to earth and heaven. The Father listens with joy to the long and touching appeals constantly offered by thousands of supplicants. It would be shocking and sacriligious to hold any religious gathering without public prayer. Those who omit public prayer are worthy of the name of infidel, atheist and blasphemer. The prayer which has so long gone by my name needs large amendment and amplification. It belongs to the wisdom of modern preacher's to make such improvements."

He then read: "Behold one came unto him saying, 'Master, what good thing shall I do that I may have eternal life? And he said unto him, why callest thou me good; there is but one good, that is God. But if thou wilt enter into life keep the commandments.' He said unto him which Jesus said, 'thou shalt do no murder; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness; honor thy father and thy mother; and thou shalt love thy neighbor as thyself.'"

Looking around on the congregation Jesus said, "I am sorry to say that this passage is full of errors. In the first place it implies that immortality is not a necessity of the soul; that it must do something to have eternal life. But let it be understood that the soul is naturally immortal and sin does not destroy it. God sustains it from perishing in order to render eternal punishment. We do not enter into life by keeping the commandments. Obedience to law does not perpetuate our existence. It is God's will. He is arbiter and acts according to the secret purpose of his own good will. But above all is this passage erroneous in saying, that there is only one good that is God. I, Jesus, am God. I am one person of the God-head; and it was, and is right to call me good. To me men should pray and not to the Father. I stand between men and an angry God. I am the atoner; in me is your only chance for happiness. But for me God would blast you all forever. The passage ought to read, for there is but one good and that is me, Jesus. God himself is good only for my pleading, and he would not forgive one but for my sake."

There Jesus once more opened the book and read, "When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory—and before him shall be gathered all nations, and he shall separate them one from another as a shepherd divideth his sheep from his goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand: 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was a hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me. I was sick and ye visited me; I was in prison and ye came to me.' Then shall the righteous say, 'Lord, when saw we Thee a hungered and fed Thee, or thirsty and gave Thee drink? When saw we Thee a stranger and took Thee in, or naked and clothed Thee?' And the King shall answer and say unto them, 'Verily I say unto you, inasmuch as we have done it unto one of the least of these ye have done it unto me.'"

"This highly poetical passage," said Jesus, "is liable to mislead men in this respect. The king at the last day will not ask about the charity and good deeds of those who are called before him, but their final position will depend on this—1. Was he baptized? 2. Did he experience a change of heart? 3. Did he believe in the Trinity? 4. Did he trust in My blood? Let it be known that I, Jesus, died, and did it all; and that henceforth doing is a deadly thing. You shall be saved or dammed, according to your faith."

Once more Jesus touched the golden clasps of the Holy Book and read: "When Jesus was come into Caperneum, now there came unto him a Centurian, beseeching him and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus said unto him, I will come and heal him. The Centurian answered, I am not worthy that thou shouldst come under my roof, but speak the word only and my servant shall be healed; for I am a man under authority—having soldiers under me; and I say to one, go, and he goeth, and I say to another, come, and he cometh. When Jesus heard he marvelled and said, I have not found so great faith—not even among the Israelites; and I say unto you, that many shall come from the East and from the West, and shall sit down with Abraham and Isaac and Jacob in the kingdom of the heavens."

"Here, also," said the preacher, "I wish to modify my old-time views; for it must be known to you all that the church has long since decided that no man can be saved be he ever so diligent to frame his life according to the light of nature, or the law of the religion which he professes unless he knows me and believes me the Christ; and the church has also decided that I can save only the Church itself, which is my body. It therefore stands that they shall not come from all nations to sit down with Jacob; but heaven is exclusively the paradise of my own followers. It has become necessary to close up some of the gates and make the way of salvation for more difficult; indeed, impossible to most men—for the glory of God.

Turning to the Golden Rule, he read: "Do unto others as ye would that others should do unto you." "This rule," said he, "is mere morality. It has in it no religion whatever. Morality, however, is well enough; but it will not save a soul. As your own revivalists have told you, religion is belief in Christ—faith in the blood that washes away sins. The Golden Rule might better be called the 'Iron Rule,' It is hard to fulfil; and if fulfilled you have still to seek for salvation. No man can do unto others as he would have them do unto him. It is impossible. Yet the law need not be abrogated; only add to it that, however thoroughly you fulfil it you are not children of God or heirs of heaven, for I say unto you that the saved were fore-ordained of God without consideration of anything in themselves. Whom he would he saved, and whom he would he gave over to damnation.'

The book was closed. Its golden clasp shone brightly. Every eye was now intent on the eloquent preacher. It was plain that the elders considered him sound. His orthodoxy was exactly that of the catechism.

After a brilliant prayer in which he feelingly *remembered* the lost tribes, and called upon God not to forget his promises to the elect, he took for his text the passage, Matt., "All things are possible to him that believeth."

"We live," he began, "in an age of doubt. Scepticism rides boldly through the land. It invades the church; it climbs the pulpit; it controls the best literature; it is the voice of science. Nine tenths of all thinking men men are more or less sceptical. The great and leading doctrines of religion are called in question. The Bible is no longer arbiter of belief. The supernatural is wholly denied. Miracles are scoffed at. Prophesies are declared to be spurious afterthoughts. The power of the church is gone. Men follow after Tyndall and Huxley in preference to Calvin and Edwards. My own divinity is boldly denied, and the atonement is declared an accursed falsehood. Bold infidels draw crowds to enjoy their denunciations of the plan of salvation. So the work of generations of righteous men goes for naught. The books of Calvin might as well have never been written. The vast learning of ten thousand doctors of divinity expounding scripture was waste work. They might better have spent their time as farmers and carpenters. Heaven and hell are butts of ridicule. Reason lifts its head over faith—and the new gospel of doing is exalted against the gospel of faith.

The great need of the present day is more faith. I have already told you that I regret many of my sayings of old, and take them back. Behold he that would be saved let him believe:

(1) That the Bible and all things in it are the word of God—by God's word I mean the same as if he should speak aloud in your ears.

(2) That I, Jesus, am God in the flesh—eternally begotten, but lately born,—by whose death the elect are saved; that I, Jesus, died, although a deathless God—and although infinite, yet lived as a man.

(3) Let him believe the Church and whatever it teaches by its Councils and Assemblies

(4) Let him believe in the Sabbath day as a day for which man was made, and on which God rested after the toils of Creation.

(5) Let him believe in the Sacraments as the deepest obligation of religious life. Let him not doubt that a bit of bread and a dash of water shall make him holy before God.

Just at this point my vision changed and I saw in a plain desk, a man of simple dress and of cheerful countenance; and this was what he was saying:

"Behold I say unto you, God your Father is not a tyrant but your true friend. He has doomed no man to death; but desires to win all unto life. That book is good for you which helps you to a better life and a wiser use of your intellect. The soul is saved by obedience to God's laws, as is also the body. He is not an infidel who questions the authority of men and books, but he who fails to question them. Reason is the highest gift of God to man; and his sole guide to truth. The creeds of the churches are the growth of human speculation. The chief end of the

church has been to sustain and exalt its own power. God is incarnated in all men in proportion to their Godliness. There are Sacraments which worthily remind us of worthy men and noble deeds. All days are alike except in the use we make of them. No man is injured by rejecting fanciful stories concerning God—the intellect is, however, seriously impaired by giving credibility to absurd tales. The Old Testament is full of the impossible, and the New Testament is overloaded with superstitions. Believe that God loves good actions done with a good motive, and ye are the children of the Most High if ye do His will.

"Prayer is the sweetest of all possible thoughts when it is the clasping of the soul to the Father's heart. Enjoy it, but do not parade it. Seek not heaven, fear not hell, for the earth is better than both, and your natural home. All souls are bound together by common wants, and the truest life is that of benevolence; for Paul said, truly the eternal virtues are Faith, Hope and Charity. Work on little flock, it is still your Father's good pleasure to give you a kingdom—that is, the mastery over yourselves. There is no heaven like a well ordered soul when all the powers work in harmony. I, Jesus, am your brother ready to bear your sins and rejoice in your virtues. Heaven, hell, the Judgment Day, God, the devil, truth and falsehood are all in your soul. In that inner world they exist, in this outer world they are but reflections from the inner."

The preacher's face was itself faith; faith in his hearers; faith in his truth; faith in God.

Some in the audience leaned forward to catch his words; but some shook their heads and murmured, "This is not the Gospel we have heard of old. Such views will unsettle the church and bring our system into disuse."

Let the vision pass, my friends, we live in the age of a New Gospel. We know the world as we never knew it before. Jesus and the teachers of religion must conform to the light of science. We cannot shut up the sun of knowledge. It shines as the God of day shines at noon. The clouds are growing thinner and fewer. Jesus could come again today and no one would dare to crucify him.

The Service of God and the Service of Man.

A Sermon by Rev. Dr. H. Berkowitz of Philadelphia.

In their wealth of suggestiveness lies the charm of the simple scriptural narratives. Follow the train of thought which is started by any episode in this record as you would follow a vein of golden ore and you will be wondrously rewarded. Summon Fancy. Let her vivify with her glowing colors the simple tale and it becomes a picture teeming with vital force. Make Abraham live in the hour when the supreme truth of God's unity flashes its revelation into his soul. To what heroic proportions the man rises under that mighty influence. He cannot rest in apathetic and supine submission to the iron laws and customs of a system dictated by heathenism. He must be up and gone in obedience to the call of the Divine impulse. He must consecrate himself to God's service. He leaves home, country and kindred and in the service of God dedicates himself to the service of his fellowmen. He is the exponent of right and peace wherever he goes.

In the glory of that midday sun when he sits at the door of his tent in the grove of Mamre, wrapped in the contemplation of things divine, he feels the nearness of God in the throbbings of his heart for human weal. For mark, how suddenly he breaks away from his meditations in the shady shelter of his tent and goes forth to meet the three strangers. Hospitality is the white robe of beauty that enfolds a hundred virtues. The comfort and health of the guest, his well-being and honor command the heart, the means, the strength, the very life of the host.

It is as though the act of religion were translated into an act of life before our very eyes.

A sad day comes. Sarah, his beloved wife, is resting in the stillness of death. Oh, how the patriarch's heart is broken. We see him cast upon the earth in humiliation before his dead. The long journey of their life together is ended. His sweet companion is gone. Alas, how is the noble man bereft! But that strong faith in God which he has carried to the world is now his staff and stay. All must be right and for the best in the world which God has made. Do you not read this comfort written in the serenity of his countenance as he turns from the silent communion of his soul with God in the silent presence of death? "And Abraham arose from before his dead and spoke with the people."

These simple episodes may teach many things but nothing more forcibly than this: The service of God and the service of man are not separate and distinct. As the water gushes from a fountain, so does the loving impulse to nobly serve our fellowmen flow out of a true service of God. As the tree groweth out of the rich soil from whence it draws its strength for blossom and fruitage, so doth virtue with its fruitage of noble deeds grow out of religion.

Strange that the world has often missed this truth. History, which is naught but philosophy teaching by example and the precept which experience preaches, avers it plainly. There have been times when the world gave its best thought and time and energy to "Gottesdienst" and little or none to "Menschendienst." The priest was the highest type of man, exalted above his fellow creatures by a reverence that reached superstition. Wealth poured into monasteries and cathedrals without stint. The monuments to the glory of that age are some of the grandest architectural and artistic triumphs of human genius. But the monuments on which the degradation of that age is inscribed are the records of human slavery, persecution and misery. Priests and barons must roll in plenty, but for the people there is nothing but toil and disease, famine, plague and warfare. The crusades typify the highest frenzy of religious devotion, but at the same time the abnegation of the claims of the human being. Religious wars are the summit of all absurdities. Religion and war are antipodal. It is the madness of irreligion which fills the world with the wailing and lament of the persecuted and the dying. What wonder men have turned in disgust from such an ideal which counted the common man as naught and exalted the ascetic monk as nearest to God because he most deadened the human instincts implanted by the Creator? Men have in these days run away from religion. The churches are no longer swarmed with people. The age of revulsion, of doubt, skepticism and atheism was but a natural sequence of the separation of the service of God and the service of man. We have now reached the opposite extreme. This is the age of humanity. Never in the world's history has there been such an awakening of tenderness of man for man. Let the innocent anywhere suffer, and the heartstrings of noble men and women around the globe tingle with pain, give forth the sympathetic tones of sorrow and the clamorous notes of rebellion. The monuments this age builds are the hospitals, homes, orphanages, institutions for the blind and deaf, the halt and lame, for the care of the defectives and the cure of the delinquents of society. There are now no outcasts from the human family. Some trace of the Divine image is sought in every faltering, failing and fallen creature. So deeply engrossed in and so profoundly enamored are we of the humanitarian ideal that we are running a great danger, for we are coming to set up this ethical striving in the service of man as self-sufficient. It is proclaimed to be the highest and completest ideal of conduct reaching above and beyond, superior to and independent of all religion.

As a corrective of the evils which grow out of a separation between religion and morals stand the object lessons of the conduct of the patriarch. Religion is not a mere matter of so many sacrifices to be offered, so many prayers to be recited, so many formulas and rites to be fulfilled. Religion is not a mere seeking of God's favors and appeasing of God's wrath. It is not a glorification of God's will in victory and humiliation of man's will in defeat; it is not slavish submission to misery and woe.

It was thus that religion was of old demoralized, for it taught that God ruled and man must not ask whether the deed be moral,—right or wrong; and if man but worship he is religious whether his deeds be right or wrong. Conduct was a matter apart, to the average votary of religion. Now on the other hand ethics is desecrated or secularized; churches are deemed useless. Men declare this by ignoring them. Empty pews are an irrefutable argument. Moral distinctions are recognized indeed, but they have no religious sanctity. They are made intellectually clear but all the hallowing influences and sanctions of religion are denied them.

The old legend tells that the three messengers who came to Abraham and partook of his hospitality were three angels in human guise, Michael, Gabriel and Raphael. Each came with a distinct message as if to verify the ancient maxim "One messenger should not carry two messages."

Michael, who is like God himself, the Author of being, brought the good tidings of the gift to Abraham and Sarah of a child. "The whole world is one thing if men are but mortal, it is quite another thing if men are immortal." To the moralist who abjures religion man is but mortal, all effort in his behalf is but for here and now. But religion sends the heavenly message to us that every life is a gift of God, a glint of the everlasting light, a breath of the eternal spirit. What a stupendous difference it makes to parents and teachers to think that the child is but a piece of clay to be fashioned for the best uses of earth or to recognize that it is imperishable and its soul is to be fashioned for immortal life. How profoundly significant become all the questions of social economy the moment we realize that the uplift of the human being is for the sake of the divine image which it bears. The true inspiration of all life, its sacredness, its purity, its ennoblement religion gives. The service we offer to man is compelled by a recognition of the God in man.

The second messenger, Gabriel, the godly hero of strength, came with the message of the destruction of Sodom and Gomorrah. This message conveys not only the rigid rule that the punishment of wrong is inevitable but likewise that of the reward of the right-

eous, in that Lot is to be saved. It shows not merely the corrupt city overtaken by its doom, but also Abraham standing forth urging his majestic plea to the "Judge of all the earth," for mercy to the wicked for the sake of the righteous.

The moralists' appeal is to the law of conscience and the rule of right, but while mind and will alone receive his homage, the religionist regards the whole man and sways the heart as well. He is not satisfied with the appeal to the reason alone for truth, nor to the will alone for right. He knows that out of the heart and its emotions are the real issues of life, out of the soul and its intuitions the profoundest and most abiding motives of conduct. When we seek moral strength by the adoration of a supreme moral will the whole strength of our mysterious being rolls back with tenfold force into the channels of duty.

The third messenger who came to the patriarch's tent was Raphael, the angel of healing, the comforter. He brought to Abraham heavenly solace for all the sacrifices he had made and the sufferings he had endured for the sake of the divine mission with which he had gone out to the world "to be a blessing unto all the families of the earth." This is a message of which morality knows nothing. It speaks from the lips of religion alone: "Comfort ye, Comfort ye my people"; not one soul shall be cast to the heap as worthless. Are you degraded by human frailties and sins? Back out of the wailings of remorse comes the comforting message of repentance. God casts off none. To the moralists only the fittest shall survive. Are you crushed with burdens and darkened with grief? Hear the soft whisperings of that healing and consoling message to all the families of earth that life is not a vain struggle, a broken wheel, a shattered vase. Truly God will not suffer his children to see destruction and annihilation.

Turn from your vain regrets and cease nursing your cares and griefs in selfishness and despair. Let the service of God inspire you to love of duty and consecrate yourselves anew to angelic service in the cause of man.

THE biography of the late John Stuart Blackie, which has just appeared in Edinburgh, contains many anecdotes of that quaint and lovable old Scotchman. Here is a pathetic little story of his class-room. "A student, reading with the book in his left hand, was called to order, and bidden to hold it in the other. He colored and continued to read as before. The professor was annoyed, and reprimanded him sharply. The class hissed at this, and the student held up the stump which was all that remained of his rignt arm. Then Blackie stepped down from his desk, and taking the young fellow in his arms, begged his pardon with tears in his eyes, and, turning to the rest, he said, 'I am glad that I have gentlemen to teach,' and went back to his desk in an outburst of applause."

THE London papers tell of a modern Damon. The man is a sailor who, being accused of assault, obtained his release on bail. When the time came for him to appear in court he was in Cardiff. As he had no money, he began to tramp to London, arriving in a state of extreme exhaustion, but just in time to save his friend from forfeiting his bail. The magistrate was so much impressed with the man's honorableness that he discharged him at once, giving him a present of $10.

A CORRESPONDENT of the London *Times* gives an account of an old practise—*viz.* smoking in church, "which I remember my mother telling me she saw in Wales about 1850. The communion-table stood in the aisle, and the farmers were in the habit of putting their hats upon it, and when the sermon began they lit their pipes and began to smoke, but without any idea of irreverence. I have not seen this practise mentioned in any book, and though it is not desirable that it would be revived it seems a pity that it should be forgotten."

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Tues.—Undigested learning is as useless and oppressive as undigested food.

Wed.—The tendency of reform is too often to separate itself from religion.

Thurs.—Character is the spiritual essence of our being.

Fri.—Virtue is its own reward, because its performance creates the Kingdom of Heaven within us.

Sat.—Love is ever up and doing and striving. They who love, do not sit still and lament.

—*Mary G. Ware.*

A Laugh In Church.

She sat on the sliding cushion,
The dear, wee woman of four;
Her feet, in their shiny slippers,
Hung dangling over the floor.
She meant to be good; she had promised;
And so, with her big, brown eyes,
She stared at the meeting-house windows,
And counted the crawling flies.

She looked far up at the preacher,
But she thought of the honey bees
Droning away in the blossoms
That whitened the cherry trees.
She thought of a broken basket,
Where, curled in a dusky heap,
Three sleek, round puppies, with fringy ears,
Lay snuggled and fast asleep.

Such soft, warm bodies to cuddle,
Such queer little hearts to beat,
Such swift, round tongues to kiss,
Such sprawling, cushiony feet.
She could feel in her clasping fingers
The touch of the satiny skin,
And a cold, wet nose exploring
The dimples under her chin.

Then a sudden ripple of laughter
Ran over the parted lips
So quick that she could not catch it
With her rosy finger tips.
The people whispered, "Bless the child,"
As each one waked from a nap,
But the dear, wee woman hid her face
For shame in her mother's lap.

—*London Amusing Journal.*

The Little Voice.

Rena was a little girl ten years old. Her mother had often said, "God has put a little voice in your heart to tell you what is right, and this voice is called conscience."

Rena lived in the old time of tallow candles, open fire places, and simple living. One night she went to bed up stairs. The door of her room was open. She could not sleep, and lay thinking a long time. All the rest went to bed, and last or all her big brother came through the door and up the stairs. She thought she saw a light as the door opened, but soon concluded she must have been mistaken. She still lay thinking, and all at once a voice seemed to say, "Go down and see."

Rena was afraid and said to herself, "Of course Carl blew out the light."

The voice said, "Go down and see."

She said, "Carl told me today I was full of fancies."

The voice still said, "Go down and see."

"I would take cold, and mother would not like it."

The little voice continued to speak, for Rena had been listening. At last she jumped up, threw a shawl over her head, and crept down the stairs. How afraid she felt! The floor creaked. She opened the door and there stood the candle burning with double its usual light. The wick had curled around and melted the candle on one side and it was just ready to fall. On the table was a great pile of papers almost near enough to touch the blaze.

"Mamma was right about the voice," said Rena, and she marched boldly up the stairs, so glad and happy that she had put out the light! The little voice seemed to say, "All right, all right." She went to sleep and dreamed a hundred fairies were dancing over flowers saying, "All right."—*A True Story by Veve.*

"PERHAPS one of the most amusing and absorbing diversions is the keeping of a family log-book—not an egotistical diary, but a big open volume in which the family doings are recorded—each member of the family taking, in turn, the duty of setting down the day's events, and each vying with the other in making this family history as gay and pleasant as possible," writes Elizabeth Bisland in "When Living in The Country" in the August *Ladies' Home Journal.* An endless series of interests and amusements will arise from this practice, and the book will gain infinitely in attraction if it is illustrated. If some one in the household is clever with the pencil so much the better, but occasionally the crude attempts of the unskilled are quite as amusing as if better done, and in any event one always has the illustrated papers and magazines to fall back upon. It will astonish those who have never tried it to find how completely and cleverly any story can be illustrated by clipped pictures. The whole picture need not be used; a horse, a man, a dog, a house or tree may be taken out of some complete story and made to fit in as appropriately to the text as if drawn specially for it. Let the log-book lie close at hand, with ink and pens always ready; a box of clipped pictures, a gum-bottle and scissors always in place, and before long the family history will be growing into a delightful illustrated story."

TWO little ones who had been told to remain near the house one morning were quite discontented, and begged to go across the way with their playmates. "You are not properly dressed for visiting today," said the mother, "and Robert's face is not clean." "Oh, never mind," exclaimed the child, "it will be all right. They are playing house, and I can be the hired girl, and Robert can be a tramp that I let in."—*Youth's Companion.*

THE reaction of play upon character is no less important than its recoil upon intellect. As a single blow upon molten iron has more shaping power than a hundred blows upon the cold metal, so a single deed done fervently and with delight fashions the will more than months of compulsory doing. The abandon of the playing child gauges the formative effect of his play. Because his whole soul is in what he is doing, his deed leaves a permanent impress upon his character. Pondering this fact, we begin to realize how important it is that the ideals children hold up to themselves in play should be pure and lofty ones, and what a power for evil there is in games which suggest base thoughts or awaken premature emotions.—*S. S. Times.*

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The Liberal Field.

Freedom, Fellowship and Character in Religion.

The Illinois Congress.

The platform meeting on Tuesday evening, Nov. 19th, which opened the annual session of the State Liberal Congress, at Freeport, was most excellent in every respect and the discourse of Rabbi Joseph Stolz, of Chicago, on "The Advantage of a Federation of Liberal Societies for Missionary Work," that of Rev. R. B. Marsh, of Peoria, on "The Liberals' Attitude Toward Bibles," and that of Rev. B. R. Bulkley, of Chicago, on "The Opportunity of Liberal Religion," were all of the highest order of excellence and aroused the large and intelligent audience which filled the hall to enthusiasm. Never have we had a more splendid and profitable meeting.

Wednesday morning, Nov. 20th, the session was opened with a devotional service led by Dr. Thomas Kerr of Rockford. It was most beautiful and impressive.

Rabbi Joseph Stolz was then elected president of the State Congress for the ensuing year and Rev. A. N. Alcott as secretary. Rev. James Gorton of Chicago was elected assistant secretary.

A committee of five persons, consisting of Rev. L. J. Duncan, chairman, and Rev. Mr. Olmstead of Earleville, Rev. Dr. Colledge of The People's Church, E. Montgomery and Mrs. Mary F. Strong was appointed to which all matters of business and resolutions coming before the Congress were to be referred.

Mrs. Strong of Chicago, treasurer of the State Congress, made a very excellent and encouraging report of the missionary finances. The missionary had received payment in full for his services up to date, and about $100 over and above was in the treasury.

The following ministers then made reports of work in their several churches:—Revs. Seward Baker of Sterling, Olmstead of Earlville and Pecatonica, L. J. Duncan of Streator, R. B. Marsh of Peoria, Dr. Colledge of Aurora, Varney of Monroe, Wis., Jenkin Lloyd Jones of Chicago, Miss Taylor of Freeport, on prison work, C. F. Elliott of Hinsdale, Mrs. Strong, Mrs. Gilbert and Mr. Montgomery for Dr. Thomas' Church of Chicago, Rabbi Joseph Stolz of Chicago, A. N. Alcott for Freeport, Genoa, Nunda, Sterling, Byron, Hampshire and Elgin; all these reports were very encouraging and were a demonstration that the broad, sympathetic idea of the Congress, and the doing of religious work in the best light of modern times were what best meets the religious needs of the people today.

In the afternoon Rev. L. J. Duncan of Streator, opened the session with a paper on "Our Missionary Problems." It was a paper of great ability, candor and clearness. It deserves to be printed in full in NEW UNITY. It was followed by an animated discussion.

Dr. Colledge of Aurora, gave a very excellent paper on "Ideal Americanism." It was in the very spirit of the Liberal Congress and illustrated its principles at work in making good citizens.

Rev. Dr. Kerr of Rockford, the venerable, vigorous patriarch and saint of the Congress, gave a very impressive and beautiful address on "What a Liberal Church Can do for a Community." It was drawn out of his own personal experience during a pastorate of twenty-five years at Rockford, and was packed with insights and suggestions which were of the nature of a revelation. Dr. Kerr is a genius in liberal work and his beautiful new church and happy people are a monument to the entire practicability of his theory.

These papers were all discussed. Revs. Jenkin Lloyd Jones, A. N. Alcott, and J. L. Duncan made remarks.

In the evening, in the absence of Dr. Thomas through sickness, Jenkin Lloyd Jones preached the Congress Sermon, an able, fresh and suggestive discourse on "The Church for the State." It should be printed in full in NEW UNITY.

He was followed by Revs. C. F. Elliott of Hinsdale, A. W. Gould of Chicago, Joseph Stolz of Chicago, in addresses of ten minutes each.

The music at the Tuesday and Wednesday evening services was especially fine. It was under the directorship of Mrs. Lois W. Bates of Freeport, who with her sister Mrs. Wheeler, also in the choir, are ardent believers in the work of the Congress. The hall, seating 600 or 700 people, was filled at this service.

Thursday morning, Rev. Mr. Olmstead of Earlville led the devotional exercises very acceptably.

This was followed by an address from Rev. C. F. Elliott of Hinsdale on "One Principle of Growth," which proved to be sympathy. It was excellent and well received.

Rev. A. W. Gould of Chicago then explained the true method of "Teaching the Young." This was one of the most helpful and suggestive of talks on this subject. It seems certain that instruction in all liberal Sunday Schools will soon proceed along the lines he indicated. The principal problem of the liberal church is the problem of Sunday School work. Mr. Gould begins at the right place and on sound principles.

The discussion that followed these two addresses was very interesting.

The report of the business committee was then presented by Rev. L. J. Duncan. It was as follows:—

The business committee recommends that this Congress raise what funds it can to promote still further missionary work in Illinois; that such work be under the supervision of a missionary board consisting of a representative from each church in the Congress, which board shall choose from its membership an executive committee of five members in whose hands and under whose personal supervision shall be the work of its missionaries. This was unanimously adopted.

The committee appointed was as follows:

Rabbi Joseph Stolz, chairman; Rev. Dr. Colledge, of People's Church of Aurora, treasurer; Rev. A. N. Alcott, secretary; F. P. Bagley, All Souls Church, Chicago; E. Montgomery, People's Church, Chicago; Rev. C. F. Elliott, Hinsdale; Walter Newman, Elgin; Rev. Seward Baker, Sterling; Dr. C. R. Sheetz, Freeport; Jacob Schram, Zion Congregation, Chicago; Mr. B. R. Waldo, Rockford; Rev. Maurice Eisenberg, Peoria; Rev. R. B. Marsh, Peoria; Rev. B. R. Bulkley, Unity Church, Chicago; Rev. R. E. Olmstead, Earlville; Rev. C. P. Woolley, Geneva; Rev. Mrs. R. E. Olmstead, Pecatonica; Rev. R. A. White, Englewood; Rev. G. H. Putnam, Princeton; Mr. Kultchar, Ethical Society; Rev. G. B. Penny, La Salle County; J. L. Gatzert, Sinai Congregation; Rabbi Isaac Moses, Kehilah Congregation; Rev. A. W. Gould, West. Unitarian Conference; Rev. H. O. Hoffman, Bloomington.

The executive committee was appointed and consisted of L. J. Duncan, chairman; E. Montgomery, G. B. Penny, A. W. Gould, B. R. Bulkley and president, treasurer and secretary *ex officio*.

Rev. A. N. Alcott was re-elected state secretary and missionary for one year.

The following resolutions were passed unanimously—

Resolved, that we have heard with much satisfaction the reports of our officers, and the financial statement which shows us not only with our obligations met, but with a balance on hand for the future (it is about $100.00).

Resolved, that our gratitude is due to the societies which at much sacrifice have sustained the financial burden of the work, and our thanks are tendered for their generosity.

Resolved, that the Congress express their pleasure and satisfaction with the substantial progress made in the past ten months by the Liberal Church of Freeport; a progress which amply repays all the efforts the Congress has put forth to maintain the work, and we sincerely hope that the church will press forward into an ever-increasing usefulness.

And further, that the Congress express their approbation of the wise and energetic manner in which their missionary, Rev. A. N. Alcott, has carried on the work to its present successful issue.

Resolved, that the Congress has heard with interest of the unique work now being done

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[From THE NEW UNITY, May 2, 1895.]

The selection we give in another column from "The House Beautiful"—one of Mr. Gannett's uplifting studies which James H. West has just published—was not made because it was the most inspiring word the pamphlet contains. Where all is so good perhaps there is no best, though to our mind the section on "The dear Togetherness" is fullest of strength, sweetness, and light. But this extract was selected simply because it was the shortest that could be made to stand by itself. By sending its publisher fifteen cents our readers can procure the little book for themselves; and if they want to be strengthened and lifted up, they will do so.

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by Rev. G. B. Penny in La Salle County, and sends him and those associated with him, its cordial and fraternal greetings, wishing them abundant success. We hope to see a further extension of work of this character which reaches the isolated liberals on the farm and in the small hamlets and draws them into an organization wherein, by helping others to the best religious thought and influences of the present time, they help themselves and so have a share in the forces which make for the growing good of the world.

Resolved, that the state executive committee be instructed to extend to this work such co-operation as may seem wise and within its power.

Resolved, that we extend the thanks of this Congress to the friends of Freeport for their hearty welcome and kind hospitality to us while in their city.

Resolved, that we desire to express our appreciation of the most excellent and inspiring music furnished during the Congress.

Resolved, that the earnest thanks of the State Liberal Congress in session at Freeport, Nov. 19th, 20th and 21st, be extended to the Freeport press for their courtesies and ample reports of the Congress meetings and its proceedings.

The Liberal Church of Freeport passed the following—

Resolved, that we sincerely thank the State Liberal Congress for coming to Freeport, and we express our hearty appreciation of all the papers, discussions and exercises, and will endeavor to take the advice of the Congress and do our duty.

It was moved and carried that the missionary committee be empowered to fill all vacancies occurring during the year.

Adjourned to meet with the People's Church at Aurora, Ill., next year.

A. N. ALCOTT,
State Secretary.

Denver.

Rabbi W. S. Friedman, who has spoken many times before the Unitarian Society of Denver, has been asked to become its Sunday morning lecturer. Last year, the trustees of the church, during the absence of its pastor, Rev. N. S. Haskell, desired to make an engagement with him, but he accommodated them only occasionally. Now Dr. Friedman is wanted as permanent lecturer, "at his own terms." He has placed the offers aside. The request is all the more surprising since Rabbi Friedman has invariably preached Judaism before the Unitarians.

Mankato, Minn.

We learn that Rev. W. R. Lord of St. Paul and Rev. C. F. Brown of St. Cloud, recently spoke one stormy evening at this place and met with such a hearty response that they have felt encouraged to make some further attempts towards starting a regular society in this city.

Manistee, Minn.

News comes, in two of the dailies of this city, of a Hallowe'en party that seems to have been very interesting and well attended. The church appears to be waking up socially as well as religiously.

Philadelphia.

A course of nine lectures has been arranged by the Trustees of the Gratz College. These lectures will be delivered during the winter in the Assembly Room of the Mickvé Israel Congregation. November 25th, Rev. S. Morais, LL. D., "Italian Jewish Literature"; December 9th, Rev. Dr. M. Jastrow, "The History and Future of the Text of the Talmud"; December 23d, Prof. Albert S. Cook, of Yale University, "The English

A Card.

The undersigned owe to the readers and patrons of THE NEW UNITY a prompt apology for the reading matter which appeared in this column in our last issue from the pen of an advertiser, and to make as prompt and unequivocal denial of the statements and implications therein made as possible. The article appeared without the knowledge or consent of the editors, publishers or any one empowered to admit such material. We are the victims of a misplaced confidence. The advertiser in question took advantage of the freedom of our printing office secured by the close proximity of his own and the natural exchange of courtesies that spring therefrom based on mutual confidence and business respect. Having contracted with our advertising agent for space to "advertise a sale of books" this advertiser carried with his own hand to our printing office just before the forms were locked up, a galley containing the matter in question set up at his own office, telling the foreman that it was all right and no one need see the proof, or words to that effect. We regret much the injustice done all parties implicated, however little harm can come to them from such groundless implications. The party in question having been allowed to build up a business did seriously injure the literary and ethical reputation as well as the financial prospects of UNITY, the ownership of no part of which was ever his by linking it with publication representing crude thought, low literary standards and inferior mechanical execution against the persistent advice and request of the owners of UNITY. He was borne with long after "patience ceased to be a virtue" and the appearance of the material in question shows the recipient of this patience and continued courtesy not only as an unwise publisher but as ungrateful and we have severed all business connections with him.

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Bible as Literature"; January 6th, Prof. Paul Haupt, of Johns Hopkins University, "The Site of Paradise and the Babylonian Nimrod Epic"; January 20th, Dr. A. Friedenwald, "Jewish Physicians and the Contributions of Jews to the Science of Medicine"; February 3d, Rev. Dr. K. Kohler, "The Psalms as Prayers"; February 17th, Barnet Phillips, Esq., of the New York *Times*, "The Jew in English Literature"; March 2d, Dr. S. Solis-Cohen, "The Hygienic Laws of the Jews"; March 16th, Dr. Cyrus Adler, Smithsonian Institution, "The Jewish Calendar."

Quincy, Ill.

The *Daily Herald* of Nov. 7, has the following: The Unity Club takes up the study of Emerson.

> All admire and yet scarcely
> Six converts he's got,
> For they don't nor he either
> Exactly know what.
>
> —J. R. Lowell.

The poet Lowell professed to doubt whether Emerson himself knew what his beliefs were, but the Unity Club of the Unitarian Church, undiscouraged by difficulties, have taken up the study of the Concord philosopher and will undertake to find the deep truths which are crowded within his somewhat mystical writings.

The first meeting of the club for the season was held last evening in the church parlors. After voting on the admission of a few new members and transacting routine business, Mrs. Anna L. Parker, chairman of the literary section, took charge of the meeting. After a brief talk by Mrs. Parker concerning Emerson and his message to the world, selections from "May Day" were read by Miss Ella Randall.

Emerson's "Ancestry" was the subject of a charmingly unconventional, conversational review by Mrs. Charles Dimick. She traced the varied strains of hereditary culture which were united in Emerson and which in a measure account for the rare and delicate but powerful genius he exhibited. In closing her talk Mrs. Dimick made a sly allusion to Dr. Bradley, whom without pronouncing his name she likened to Emerson, finding marked kinship between them in character and mental traits.

Robert Montgomery followed with readings from "Nature," with running comments. The meeting closed with a general discussion in which Dr. Bradley, Geo. M. Janes, Mrs. Parker, Mr. Montgomery and others participated.

We also find in a recent issue of another paper, a lecture on "Eternal Earth-Life" by Mr. Bradley and we shall take the liberty of reproducing it in an early number of The New Unity.

Streator, Ill.

We find the following item in a recent number of the Streator *Daily Monitor*, which shows that the Liberal Church in that city is still prospering. We notice that one of the Responses—that on "The New Synthesis," by Mr. Williams,—has been reprinted in a little tract called An Interesting Allegory.

The annual banquet and reception of the Church of Good Will Towards Men was held in Belvidere Hall last night. About 125 people were present and sat down at the five tables, on which was set forth a substantial repast. The supper was well served and highly satisfactory.

Following came the response to toasts and sentiments. Col. Ralph Plumb presided as toastmaster, which is equivalent to saying that the chair was well filled.

On the theme of "The New Birth," O. B. Ryon spoke interestingly and well. The "new birth" is a continuous process in which men are daily "born again" into new light as science and truth progress.

"The New Method" had been consigned to the care of Miss Minnie Hegman, who treated it in a thorough comprehensive manner. Her carefully prepared paper showed how the new thought was being worked out by various agencies. Locally one of the most powerful of these is the woman's club. These clubs, according to the speaker, are composed of "ladies and the new woman."

"The New Spirit" was the topic assigned to Mrs. Jay Baker. Faithfully did she describe the spirit that permeates the modern and enlightened search for truth as it really is.

"The New Synthesis" was cared for by J. E. Williams. In the form of a pleasing allegory he gently satirized some of the accepted theories of the old theology. The paper, while interesting, was marked by the deep and careful thought so characteristic of Mr. Williams.

Dr. Paul Carus, editor of the *Monist*, was introduced and made an interesting talk. He reviewed the remarks of others, and gave interesting stories of Christian sects and referred to the modern psychology of the soul.

J. L. White, of Leonore, who was present, also made a few remarks.

The members of the Good Will society then adjourned to the parlors. Here they listened to detailed reports of the work of the society during the past year. These reports were made by the trustees, treasurer, Sunday-school officers, missionary society and the minister, L. J. Duncan.

These reports as a whole show the Church of Good Will to be in a thoroughly prosperous condition. Financially the church is in excellent shape. During the past year about $3,500 has been raised. The church has no debts and ample provisions have been made for the coming year. The Church of Good Will found "a long felt want" in Streator and is moving on to fill it adequately.

Sterling, Ill.

The People's Church here in this city was helped so much last spring by the missionary meeting held here that they have decided to have another the first week in December, lasting from Tuesday evening to Friday evening, Dec. 3d to Dec. 6th. The program is not yet entirely filled out but will be practically as follows:

On Dec. 3d, Rev. A. N. Alcott will speak on "The Tree of Humanity" and it is hoped that Rev. Ida C. Hultin will also speak on that evening, the subject to be announced later. On Wednesday evening, Rev. C. F. Elliott will speak of "The Relation of Religion to Life" and Rev. W. W. Fenn on a subject yet to be announced. Thursday evening, Rev. V. E. Southworth, of Janesville, will speak on "A Free Church—What For?" and will be followed by Rev. C. P. Woolley on "Natural Religion" Friday evening, Rev. C. F. Varney, of Monroe, Wis., will speak and also Rev. A. W. Gould.

Winona, Minn.

The First Unitarian Church of this city has called Rev. J. C. Allen to fill the pulpit. Mr. Allen is one of Mr. Gannett's parishioners and comes well equipped for his work. Beside the course in Meadville he has studied a year at Harvard and had a year of practical work at Hillside, Wisconsin. We anticipate the finest results from his labors at Winona and congratulate the people on their choice. We regret that his ordination comes the same day as the Michigan Conference, so that we cannot attend it and give our Godspeed to him and the society in this beautiful Minnesota city.

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PEOPLE'S SUNDAY SCHOOL.

Kalamazoo, November 1, 1895.

Dear Children and Young People:—We are just beginning some studies which we hope will be more interesting than any we have had before. For the little ones, it is "Nature Studies,"—about flowers and birds and bees and fishes and animals, and how they are all cradled and fed and cared for by the Father-Mother Love we call God, and what this care teaches us of God's wisdom and love, and the love we owe to Him and all His creatures. There are beautiful papers with beautiful pictures and stories for every lesson The little ones *must* love these lessons I am *sure*.

For the older pupils (those above ten years) we are to have a course of study which is to teach us of all the good work that is going on in our town—that which helps us and that which we might do to help others. We are to learn what the city does for us, for instance, and what good things we have that we could not have if we lived off somewhere alone. Then we are to learn what duties citizens owe each other, and how we could all help to make life better for each, especially for those who do not have as many blessings as we have.

Then we are going to find out what good is done in this town by such organizations as the Children's Home and the Industrial School and the Humane Society and the Public Kindergarten and the Y. M. C. A. and the Y. W. C. A. and the W. C. T. U. and all the others that are trying to "help," and why we ought to help them in helping.

This course we call "Every Day Religion," or "The Good Citizen."

And we hope to *do* some work ourselves as a Sunday School. I would like each class to select a "help motto,"—the little children as well as the older ones—and then find how good and happy a thing it is to live true to it.

Will you not all come and do your part in getting and giving the good that will grow out of such study and work? If you will come and throw yourselves heartily into it, perhaps we will find more of the religion that Jesus taught in His parables about flowers and birds, and in His "Good Samaritan" and the "Golden Rule."

And if you have friends who do not go to any Sunday Schools, and who, you think, might like to study these lessons with us, will you invite them to come with you to our School? I wish the school were twice as large as it is. The songs would go more brightly and the whole school seem better. Cannot each one of you bring one other? And then the school *would* be twice as large.

Your friend,

CAROLINE J. BARTLETT.

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A STUDY OF JAMES RUSSELL LOWELL.

N. B.—The references are to the ten-volume edition of Lowell; Poems, 4 vols., Prose, 6 vols.

Each member should have a copy of the excellent little pamphlet "Outline Studies in James Russell Lowell," published by Charles H. Kerr & Co., Chicago: Price 10 cents. F. H. Underwood's Two Volumes; "Biographical Sketch of Lowell" and "The Poet and the Man" will be helpful: also Stedman's "Poets of America," pp. 304-348. Poole's Index to Periodical Literature will give valuable references.

Oct. 27. I. "Elmwood," with brief account of Lowell's ancestry and youth. *Reading Assignments:* (1) Selections from the essay "Cambridge Thirty Years Ago" (10 minutes); (2) Selections from "My Garden Acquaintance" (10 minutes); (3) Last two stanzas of poem "To the Dandelion"; (4) The poem "My Love."

II. The Puritan Type: its contributions to Church and State. *Reading Assignments:* (1) Selections from poem "The Present Crisis"; (2) Selections from "A Glance Behind the Curtain."

Nov. 10. I. American Literature at the period of Lowell's birth. *Reading Assignments:* "Our Literature" (Prose works: Vol. VI., pp. 222-228).

II. The Transcendental Movement in New England and Lowell's connection with it. *Reading Assignments:* (1) Last two stanzas of poem "Bibliolaters"; (2) Last twenty-four lines of "The Cathedral"; (3) "Anti-Apis," stanzas 1, 2, 3, 10, 11, 12 and 13.

Nov. 24. Lowell as Critic: I. His "Fable for Critics;" some of the characterizations therein; how far justified by later years? *Reading Assignments:* From "The Biglow Papers," Second Series (Introduction), l. 7, p. 158-164 (Poems, Vol. II). II. In his essays upon (some of) the Old-world poets and essayists. *Reading Assignments:* From "Books and Libraries," pp. 83-90 (Prose works, Vol. VI).

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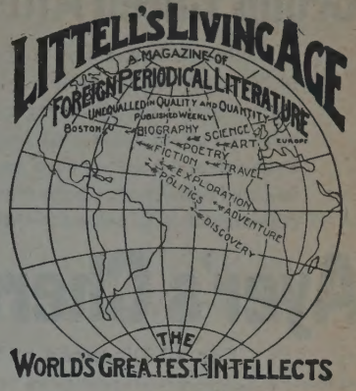

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COMPLETE PROCEEDINGS

OF THE

First American Congress

OF

Liberal Religious Societies,

Held at Chicago May 22, 23, 24 & 25, 1894.

The Contents Include Papers Read and Addresses Made by

DR. HIRAM W. THOMAS,	REV. W. D. SIMONDS,
REV. JOHN FAVILLE,	MR. W. M. SALTER,
DR. E. G. HIRSCH,	REV. M. J. SAVAGE,
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Dec. 1. "The Biglow Papers," First Series:

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Dec. 15. I. "The Biglow Papers," Second Series: *Reading Assignments:* (1) "Jonathan to John" (Paper II); Selections from "Sunthin' in the Pastoral Line" (Paper VI). II. Political Essays during the Civil War; their insight and prophetic forecast, and their service to the Union cause. *Reading Assignments:* Selections from the essay upon Lincoln (1864). (Prose works, Vol. V.)

Dec. 29. I. The Ode in English literature. II. The Harvard Commemoration Ode, with some reference to Lowell's other national odes. *Reading Assignments:* Brief quotations from these odes by the members of the Club.

Jan. 12. Three memorable Addresses: (Prose works, Vol. VI).

I. Lowell's Faith in Democracy. II. Lowell as our Representative at the English Court. *Reading Assignments:* Selections from "Democracy," delivered in Birmingham, England, October 6, 1884; "Address at the 250th Anniversary of the Foundation of Harvard University," Nov. 8, 1886; "The Place of the Independent in Politics," Steinway Hall, N. Y., April 13, 1888. Also "Tempora Mutantur" (Poems, Vol. IV., p. 239).

Jan. 26. I. Ancient and modern feeling towards Nature. II. Lowell as a lover and interpreter of Nature. *Reading Assignments:* (1) Selections from the Preludes in "The Vision of Sir Launfal"; (2) "Beaver Brook"; (3) From "Epistle to George William Curtis" (Poems, Vol. IV., p. 142, lines 11–28); (4) "The Fountain"; (5) "Pictures from Appledore," IV; (6) "Under the Willows," l. 19, p. 156–l. 17, p. 157. (Poems Vol. III.)

Feb. 9. "The Cathedral": I. Occasion and plan of the poem. II. The conservative and the radical aspects of Lowell's faith as seen in the poem; impression of the poem as a whole. *Reading Assignments:* Brief quotations from members of the Club.

Feb. 23. Lowell as Preacher: I. His use of parable and legend. *Reading Assignments:* (1) "A Parable," ("Said Christ, our Lord," etc.; (2) "Ambrose." II. As a prophet of the "Higher Law" and the unending Revelation. *Reading Assignments:* (1) The first thirty-one lines of "Rhœcus"; (2) "Above and Below." Illustrative quotations by the Club.

March 8. I. Lowell's Friends. *Reading Assignments:* (1) "To H. W. L."; (2) Longfellow's "The Herons of Elmwood"; (3) "To Holmes on his Seventy-fifth Birthday"; (4) Holmes' poem upon the death of Lowell; (5) "Agassiz" (II. 2 and VI. 2); (6) "An Epistle to George William Curtis," first thirty lines (1874), and last thirty-four lines of the Postscript (1887); (7) "To Charles Eliot Norton" (Introduction to "Under the Willows"). II. Lowell's Letters: (2 vols., 1894). Anecdotes, personal reminiscences, etc., by members of the Club.

March 22. I. "Credidimus Jovem Regnare:" Is the satire of the poem just or unjust, indicative of insight or narrowing sympathies? (Poems, Vol. IV., p. 231.) II. Lowell's place in Literature.

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The Study Table

The December number of *The Forum* will contain a striking article by President William De Witt Hyde, of Bowdoin College, entitled "The Pilgrim Principle and the Pilgrim Heritage." The article contains some surprising facts as to religious conditions in Plymouth County, Mass., based on statistics furnished by the superintendent of the Massachusetts Colportage Union, who personally visited nearly 6,000 families in that county. The results of his investigations are fairly startling. In the same number of *The Forum* there will appear an article by Mr. Glen Miller, of Salt Lake City, entitled "Has the Mormon Church Re-entered Politics?" Mr. Miller's article contains a signed letter from the presidents of the Mormon Church, written expressly by them for use in *The Forum*, answering certain questions which Mr. Miller put to them as to the propriety of church officials in Utah accepting political nominations.

SANTA CLAUS tells all of his best secrets in the Christmas number of *Child-Garden* which is the children's own Kindergarten monthly, and the mothers' brave little nursery helper. The December number has a tri colored cover of Murillo's "Guiding Angel," and brims with thirty-two pages of story, song and play. Some of the good things are the stories of Bessie's First Christmas Tree, Christmas in the Sunny South, A Story Found in the Skies and the Cheery Letter Box. Every mother of a young family should secure a copy of the Christmas *Child-Garden*, 12 cents in stamps by mail, or $1.00 for the yearly subscription. Published by Kindergarten Literature Co., Chicago, Ill.

To read Professor A. H. Sayce's description, in *The Sunday School Times* of November 23, of the disinterment of one of the largest and stateliest of the temples which still exist in the valley of the Nile, is almost like reading a chapter from the Arabian Nights. As the writer says, this temple "has sprung, as it were, out of the sand at the touch of a magician's rod. . . . Deep underneath the ground on which we trod were vast halls and corridors, and brilliantly painted columns and walls."

THE Christmas number of the *Kindergarten Magazine* contains the following interesting educational matter: Tributes to Eugene Field, by prominent literary men; Switzerland and Her Schools, by Edward B. Yegher; Unpublished Letters of Elizabeth Peabody; Children of St. Michael's, by Grace Hallam—a sketch of kindergarten life in a village; Girlhood days at Keilhau, by Frau Henrietta Schrader, of Berlin; The Mother-Play Book Study Questions and Answers, as conducted by Susan E. Blow, after the Chautauqua plan. Also the usual amount of current kindergarten news and practical experiences. Subscription, $2.00 per year. Kindergarten Literature Co., Chicago, Ill.

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